A U M

Chief among the causes of Freedom is devotion, the intentness of the soul on its own nature. Or devotion may be called intentness on the reality of the Self.

—CREST-JEWEL OF WISDOM.

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SPIRITUAL EXISTENCE

SPIRITUAL existence is *in esse,* not in action. They who have reached the perfection of intellectual cultivation require no telephone, no telegraph, no wireless apparatus to give them voice. All Nature is their sounding-board, their will the tuning-fork which places them instantly in rapport with the spiritual need of every being. That need is the law of their action. Otherwise they are in the repose which induces in all Nature an undeviating and unerring tendency to regain equilibrium. What is Nirvana to them is Karma to us.

The same power is in all men, for all men are fundamentally spiritual in essence, identical in nature, separate only in action. We, too, are able to give, to receive, and do incessantly give and receive spiritual impulsions, psychic impressions, but we are all unconscious of the eternal source, the great storehouse, the origin and receptacle of all, the Unity of Life and its substantial nature. We attract and repel, evoke and annul being, action, and state through the magnet of desire—the polarization of the Will.

What separates us from anything in Nature? Dislike for it. The dislike may seem to be wisely founded, but never was a hate that was intelligent. What draws us near to anything in Nature? Love for it. The love may seem to be unwisely placed, but never was love unwise. We are separated from the great Union because of our divided will—Desire. Love and hate can never bring repose —Knowledge at rest in Being—for in each is the spurned opposite of Unity. So we suffer in the body from the short-circuiting of the dynamism of thought; we suffer in mind from the alternating current of desire. Yet all suffering, as all love and sacrifice, proceeds from the Spiritual Will—the creative, the cohering, the disintegrating energy of Self.

THE SYNTHESIS OF OCCULT SCIENCE

NOT infrequently students intellectually familiar with the noble doctrines of Theosophy and fairly versed in the history of the Theosophical Movement find themselves confronted with two problems—one of philosophy, one of fact, one positive, one negative. They may be posited thus:

(*a*) What do H.P.B. and Mr. Judge mean when they use such words as Spirit, Matter, Soul, Mind, Monad, Atom, etc., for it is clear their use of familiar words is not the same as our own?

(*b*) Assuming that Masters and Their Messengers and exponents of Their doctrines possessed that prescience everywhere indicated as one of the fruits of true Occultism, why did they *not* take steps to forefend the calamities which befell the Movement, to forewarn the students against the contingencies and pitfalls internal and external—in other words, Why did they not *label* persons and eventualities unmistakably?

Taking the second question first: *They did.* But they did their labeling impersonally, not by branding this one or that, whether upon his entrance into the Society, or during the period of his activity in it. The Three Objects of the Society, the "Pledge" and "Rules" of the "Esoteric Section" specifically, and all their writings in relation thereto generally, are the identification marks of the true student. All others were left to *label themselves*—which they invariably and infallibly did and do. "He that is not with me is against me."

Reverting to the first question, the answer is equally certain. "The writer *cannot* do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible."

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. Regard our whole system of education, hereditary and actual: We read, we memorize, we adopt and reject, we believe and disbelieve, but who *thinks*. Who sees, adopts, applies, that the fundamentals of Theosophical progress are Unity, Study, and Work; that without *Theosophical* solidarity and education we merely become Theosophists in precisely the same sense that other men become Christians, Brahmins, Buddhists, and so on?

H.P.B. brought to the West very literally the philosophical and spiritual "wealth of Ind." We treated her gift largely as an importation we could enjoy in the same way and on the same terms as our domestic necessities and luxuries in "religion" and "science." After her death the lazy and obtuse showed that they had merely fattened, not strengthened. Judge took up the task of education and application in the endeavor to make *native* to the students this exotic treasure. *The Path* for 1891-2-3 shows how he worked to *pollenize* the student body called the Theosophical Society. In November, 1891, February, March and May, 1892, he published "The Synthesis of Occult Science," a primer of the "Secret Doctrine" as profound as the veritable "Stanzas of Dzyan" on which the whole of "The Secret Doctrine" is but a commentary and of which the whole of H.P.B.'s writings are but a partial explanation. What "The Secret Doctrine" is to the "Stanzas," that the "Synthesis" is to "The Secret Doctrine." Here, in a scant dozen pages, is the key to "The Secret Doctrine"—whether as a Book of Instruction, or

as that House of Life which each Being in all Nature has slowly evolved for itself throughout interminable ages. In all the literature of Theosophy there is nothing more simple of comprehension, nothing more far-reaching in its implications and application to the whole course of evolution from atom to Adept—nothing more illuminating to those who aspire to become in their turn Mind-born Sons of the Wisdom Religion. We reprint herewith "The Synthesis of Occult Science."

THE impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function or respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links," "impassable gulfs," and "unthinkable gaps," occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links," "impassable gulfs," or "unthinkable gaps," because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the standpoint of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively gnostic.

Modern science recognizes matter as "living" and "dead," "organic" and "inorganic," and "Life" as merely a phenomenon of matter. Occult science recognizes, "foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or

bodies. Stones, minerals, rocks, and even chemical *'atoms'* are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity." (S. D., Vol. 1, p. 626.) Occultism recognizes ONE UNIVERSAL, ALL-PERVADING LIFE. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called "inorganic" or "dead" matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or "potency" of life is latent in all matter!

The "elements," "atoms," and "molecules" of modern science, partly physical and partly metaphysical, although altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle,* and so, as pointed out in the S. D., to lay the foundations of *"Metachemistry"*; in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

"Let the reader remember these 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas *(Slokas)* translated by Sir William Jones, in which it is said that the creative source of the Divine Mind * * * 'Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.*'"—S. D., Vol. 1, p. 623.

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing those old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge

and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmo-genesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

> "The intellect derived from philosophy is similar to a charioteer; for it is present with our desires, and always conducts them to the beautiful."—DEMOPHILUS.

"In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!"* Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, "the vehicle of a fully developed *Monad,* self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant." The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a "Synthetic Philosophy" that deals only with phenomena and ends with matter on the physical plane. These two

*Quotations are from the *Secret Doctrine* and other writings of H.P.B.

generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad,* then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, *and beyond.* There is a gradual unfolding of its potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and the seventh "senses," not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because while embodied in a *form,* the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the *Secret Doctrine* are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former they are the "dark nucleoles," and potentially "gods," conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic"; between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that—

> "Runs through all time, extends through all extent,
> Lives undivided, operates unspent."

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through aeons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the *"eternal pilgrim."*

The *Manasic*, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as a result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite Eternal Sat of 'beness'." The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives." Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form." Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness." Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the "Eternal Pilgrim," the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate to it. The human monad or

Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form,* is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, *viz.* the "Lunar Pitris." "Hamman the Monkey" antedates Darwin's "missing link" by thousands of millenniums. So also the *Manasic,* or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation,* the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages and overshadowed by the "Manasaputra" and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why then should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

> "The peculiarity also of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles,* i.e. of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and superluminous blossoms."—THOMAS TAYLOR, *Introduction to Mystical Hymns of Orpheus.*

It has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is Theosophy a religion? is often asked. No, it is *religion.* Is it a philosophy? No, it is *philosophy.* Is it a science? No, it is *science.* If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable

of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of beings; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration,* the *ever-present.* In a former article man was shown to be a series of almost innumerable "Lives," and these lives, these living entities called "cells," were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness." Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard—and he was no common man—said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in full

Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism."*

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be both conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks," as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as its instrument through which it is related to space and time, perception, sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again it should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to the *Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that

*Dr. J. Oehorowicz, "Mental Suggestion," p. 291.

the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in a "few easy lessons." The "object lessons" sometimes given by H. P. B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnostics gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg!"

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet, if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition," "I don't see *why* they turn a six upside down to make a nine," "Why don't two and two make five?" and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes and dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed," and a few are rejected, the synthetic whole is entirely lost sight of. But, says some one, this is a plea for blind credulity, an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant

or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. xix. Introduction to the *Secret Doctrine:* "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the enemies of the T. S. make the most of it. If any authority pertains to the *Secret Doctrine,* it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis,* a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

> "O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive."
>
> "The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."—CREST-JEWEL OF WISDOM.

In the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of the *Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy,—"the combination of separate elements of thought into a whole,"—the opposite of analysis, and analysis is the very essence of science.

In the "Outline of the Secret Doctrine," by "C. J.," now running through the pages of *Lucifer,* this philosophy or synthesis of the whole is made very clear.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the symbolic language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the standpoint of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of Science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form*

of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy." Science today, in the persons of such advanced students as Keeley, Crookes, Lodge, Richardson, and many others, already tread so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a storehouse of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English Literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone on the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines like Karma and Reïncarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man. Without Karma and Reïncarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reïncarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the

circles of reason and of life are complete. Karma gives the eternal law of action, and Reïncarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reïncarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule and denunciation *ad nauseam*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reïncarnated.

> "He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all."—*The Path.*

> "He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men."—*Plato.*

EAST AND WEST

The basic fact is that all through the tropics a ferment is working among the natives everywhere. There is no doubt that it is a ferment instilled by Mohammedan direction, for it extends to every Mohammedan country and among all Mohammedan peoples. It is symptomatic in all parts of the Islamic world. . . . What I know, and what every other person who has looked into the matter knows, is that a ferment is working among these peoples, that conditions are changing, that something is going to happen, either soon or a hundred years from now, as the case may be, and that that something is likely to be most uncomfortable and unhappy for the Caucasian race.

India shows it, in its way. The Philippines show it, in their way. So do Java, Sumatra, the Celebes, Egypt, Arabia, Borneo, Guinea, the Malay Peninsula. So do they all. *(Saturday Evening Post,* April 17, 1926.)

Over the gateway of century one of our era, the words, "THE KARMA OF ISRAEL" fatally glowed. *(Secret Doctrine,* 1888.)

THEOSOPHY is a statement of the fundamental laws of nature. The whole field of nature is its laboratory of proof and demonstration. Its doctrines point with accuracy to the explanation of any given set of circumstances.

We in the Western world, after two thousand years of a religion devoted to the lip-service of brotherhood, find ourselves disunited, distracted by mutual hatreds, and ruled by greed and fear. We have just passed through the most destructive period of secular history, and fought a fratricidal war whose atrocities dwarfed the exploits of Attila, Jenghis Khan, and Tamerlane rolled into one. For centuries we have been feared and hated by the populations of the rest of the world, whether brown, red, yellow, or black. Now we begin to find ourselves despised as well, and in the unpleasant position of an animal tamer whose charge is becoming conscious of its physical superiority. All that lacks for disastrous rebellion is some unifying power. The greatest potentialities for unification of the East reside in the legions of Islam. What is the reason for this sinister situation?

Under the clear light of Karma, the links show out in the relationship between Israel, Islam, and Christianity.

In the annals of "the chosen people" we find the consistent application of the doctrine of special divine favor, with its corollary of the earth as a lawful heritage, all other races being inferiors, without the pale of the law, to be enslaved or exterminated without mercy.

The "chosen people" reaped their Karma, and became subject to vilification, persecution, and abuse, murdered and robbed by every people under the sun. The modern Jew is a better man than his forefathers, better in the majority of cases than his persecutors.

His score nears the clearing. We have now to trace the fiery fall of his shirt of Nessus upon our own unfortunate shoulders. The genius of Judaism is set off sharply and distinctly from the whole background of the East from which it emerged. The East is largely polytheistic and pantheistic. Its religions are self-contained, tolerant, and non-propagandist, with the exception of Islam. Judaism, Islam, and Christianity alike, have certain fundamental bases of belief and action: a personal anthropomorphic god, superior to all other deities; his vice-gerents on earth some particular people, whose worldly fortunes are paramount to all others; and finally, an unlimited license to burn, mutilate, and exterminate all these others, without fear of punishment, but on the contrary, to the greater glory of God and the State.

Is this too harsh? The tree is known by its fruits. Man's religion shines, be it bright, be it lurid, through his acts. What though Israel possesses the Ten Commandments? What though Christianity has the Sermon on the Mount? What though the Koran contains noble sentiments and Mohammed pronounced the first edict of religious democracy? Judaism, rechristened, was adopted wholesale *in actu* by the Western nations, while the culture of Jesus with its gentle teachings has been but a tiny boat towed in the tempestuous wake of the pirate ship of Christendom, its occupants never more than a tiny handful of idealistic, sometimes visionary and impractical, souls who, however willing to die for their faith, have never in fact changed the course of the towing ship a single point.

More than that, the lovable tradition of Jesus has from the beginning served as a veil to soften the true outlines of the real God of Christianity—a mammon endowed, like Moloch, with face of brass and entrails of fire. The actual history of the Christian nations, so far from being an era of "peace on earth, goodwill to men," has been the most prolonged exhibition of relentless greed and unremitting hypocrisy known to history. Scarcely one Occidental in ten thousand has any real respect, any feeling of equality toward the Oriental, to whom he, nevertheless, owes the roots of all the culture and real civilization he has ever enjoyed, and whose practical ethics in the business of living are, in the mass, far superior to his own.

Islam, like Israel, contrasts its Oriental background strikingly. It has the same intolerant spirit, the same reliance upon the sword as a missionary implement, the same contempt for the heretic, as Christianity itself; though in actual truth, historical facts and figures show it not half so extreme in any of those evil characteristics.

As might be expected, these three religions rise from the same stem; the Koran is the Old Testament in spirit, and largely even in phraseology; the Jewish prophets become Mohammedan saints,

inclusive of Jesus himself. The historical connection is clear. Mohammedanism, like Christianity, owes its rise to the surrounding social chaos, so well fitted to be unified by a new, fervent and fanatic faith. What was the case with Rome and its surrounding bedlam of broken-down religions was also the case with the polytheists and idolaters of Arabia. Mohammed, the erstwhile camel-driver of Mecca, whose "personal psychological experiences" gave birth to Islam, was well acquainted with the Jewish influence ruling at the nearby Medina. His new religion took its formal side from Judaism, and found ripe ground for planting, since the Arab is brother to the Jew in psychology as well as blood.

Notwithstanding the sycophancy of historians, monotheism is not superior to polytheism. It never reaches the conception of Deity, Universal and Impersonal, but merely narrows its worship to one particular tribal idol. So with Allah. So with Jehovah—of the Jews and the Christians. It is a form of magic which has practical appeal to the dark and fanatical side of human nature; hence the exclusive and intolerant spirit of Islam and Christianity.

Mohammed and his successors unified Asia Minor by fire and sword. Charlemagne unified Western Europe by the same means, under the Christian banner; and so arose the two great cults of "might is right"—branches from the same stock, and fated to meet at the Bosphorus in deadly fratricidal strife. But the greater guilt lies with Christianity, with its Crusades. Until that time, friction between Christianity and Islam had never grown beyond minor feuds and border raids. Christians were tolerated in Mohammedan countries and to some extent the converse. The Crusades, conceived by ignorant and savage fanatics, sponsored by glorified robber barons, as avid for the spoliation of their near-Eastern fellow Christians as for the massacre of defenseless Mohammedans, set off that insane mutual intolerance which has endured to the present day.

Monotheistic cults, with their worship of the sword, are imperialistic and unifying in the nature of things, though the peace they bring is never the peace of light and brotherhood, but only the peace of slavery and death. It was inevitable that the two creeds should come to grips, with world empire as the gage. Both so unlike the gentle spirit of the Oriental masses, it would have seemed a fair wager as to which should achieve the hegemony of the peaceful East. Why is it that Islam has become the leader and unifier of the East against the West? Partly a matter of geography; but the real underlying reason is that, century by century, and country by country, the spirit of Islam has been more tolerant than that of Christianity. It is only the amazing mendacity and unparalleled hypocrisy of the accredited spokesmen of Christendom, which have concealed this. Only Christians are persecuted to any extent by

Moslems, and that enmity did not subsist in serious form before the Crusades. All other creeds are allowed to live and prosper in the midst of Islam. Even to this day, would Moslem colonies in Europe, akin to the Christian centers in Islam, have any opportunity for corresponding life? Imagine, for instance, the fate of a Turkish settlement in Tennessee!

Are we fated to a "holy war" which shall rend the earth in twain? It may be so. Madam Blavatsky predicted a possibility that the robber nations of Europe might some day fall under the dominance of their victims. Certainly, with the rise of education and speed of communication fostered by modern progress, the peoples of the East must sooner or later wake to the true nature of their spoliation, from which no element of greed, savagery, contempt, and insult, has been omitted.

America, North and South, is more favored. South and Central America have had no Oriental contact of moment. The United States alone among white nations, has one substantial Eastern friend—China; a friendship won by pursuing a course opposed to that of our Western colleagues. We have our own crimes of imperialism, our national sins to atone for; our seizure of the Philippines, our unpremeditated decimation of the Hawaiians, our doubtful relations with Panama, our robbery of Mexico, our last-century burglary of Japan. We live, move, and have our being on soil stolen from our red predecessors. But all these are insignificant in comparison with the Crusades, the subjection of India, the opium wars, the slave trade—in which we had our due part—the massacre at Amritsar, the slaughter of the Herreros, the spoliation of the Javanese, the extermination of the Tasmanians, the robbery of China, North African wars, and a thousand and one other international crimes, all of which in their totality have left few European hands unbloodied.

There have been histories galore, written by blind leaders of the blind, fumbling in the darkness of their own preconceptions, their racial and religious prejudices. Nothing could be more important as a guide to the future conduct of men and nations than a world history written from the Theosophical standpoint, with reference to and application of the principles of Karmic action. Who shall write it?

The modern West, learning by harsh experience, is taking stock of its morals, and does not find the inventory pleasant. The days of its piracy are gone by; can it, by true repentance and humility, by extending the hand of brotherhood and by making recompense, cancel its fearful Karmic debt?

Or will Europe, like rotten-hearted Rome, go down unrepentant, blindly bigoted to the last, under the trampling hordes of the aroused Oriental?

A DIALOGUE ON PERFECTION

THE *Truth Seeker:* May it be permitted, O kindly Sage, that I write down upon my tablet thy truth speaking words, as thou dost utter them?

The Sage: What is mine to give thee may not be garnered on the page, nor may the pen record it, albeit the utterances may be copied true. Long-used have been my words, and the truth within them was never mine alone.

The Truth Seeker: So far have I gone upon my way to find the truth, so many teachers have I heard expound their doctrines, there is confusion of sounds and thoughts within my mind, and I would have comparison before me, to judge and learn aright.

The Sage: Then, listen with thine heart. But, first wilt tell me what thou seekest in my discourse? What thou dost expect to find?

The Truth Seeker: I seek the truth—naught else.

The Sage: And it were bitter—then?

The Truth Seeker: I have not found it where 'twas said it came with happiness, health, and wealth. I had them all, but had not truth. And now, I have them none; I have naught to lose to find that Truth is bitter.

The Sage: If, then, no lure of happiness were thine, might be learning would content thee—knowledge of high philosophies and sciences?

The Truth Seeker: If it were that Truth lies there. In Science I have sought. It hath prepared mine intellect, but hath not spared me self-deception. Philosophies, as well, I studied. They something lack: they do not feed my soul. I only ask to take the road to find the truth, where'er the road may lead. Yet all have said, "Lo, here—'tis mine!"—save thee. Alas, I sense in thee some strange reluctance to further mine advancement. Am I unworthy to receive it? Mistakes abundant I have made; false learning have I much; virtues of mine are frail and few. All I can offer is my great craving to comprehend the mysteries of life and death, of joy and sorrow, of ignorance and knowledge.

The Sage: But O, my child, what wouldst thou do with all that knowledge?

The Truth Seeker: Methinks the way were long that travels to Perfection, but I would strive thereto—did I but know the way to go!

The Sage: Thou art thyself the Road of Truth; thou art thyself the object of thy search; in thine own heart—imperishable—the seeds of anciently known wisdom that need but wakening to

light of day; that have been waiting for the living water, denied thee, though 'tis ever in the world for thirsting souls.

The Truth Seeker: Father, why is it, if these things be so, I have so long been tracking desert sands?

The Sage: Mayhap, that thou mightst know the desert heat and peril; mayhap, that thou mightst come to know fair hidden desires are but mirages of the soul; mayhap, that thou, lonely, mightst discover thou canst not travel by thyself—and learn.

The Truth Seeker: Are, then, my fellow men the links I've missed to draw my soul unto the Diamond Soul? Must be, again, for that man-made Science yet takes no reckoning for poor Humanity, it failed me and must fail all? Philosophies do much discuss the whence and how of Universe and Man; they much do analyze the minds and acts of men. Yet, somewhere I do know they miss the Secret.

The Sage: Only whene'er philosophers have lived their high philosophies, have they blessed the world, for so they gave it life and made a link with man. The Perfect Knowledge doth include all sciences, all philosophies, in one grand whole—mere phases of the One Binding, Knowing Life in all men, in every being. Such is Knowledge worth the search of myriad aching years—Perfection that is Truth, and Truth that is Compassion, fruit of Service and of Sacrifice.

The Truth Seeker: O Sage, wilt thou point to me the Way?

The Sage: Seek companionship with other strivers for perfection. Search thyself, and them. Question thyself, and them. Study thyself, and them. Serve them, according to thy Karma and thy wisdom, according to the scriptures of the Wise of all time. And then, for thee, time will mature, when thou self-helped and helping other selves, will find the Way grown clear before thine eyes, thyself in company of Great Others, who guard Knowledge in the world, till men prove adequate unto the Trust.

The Truth Seeker: My gratitude to thee, while I do vow my life unto the Purpose.

USING THINGS

MATERIAL existence is not self-sustaining, nor have its utmost satisfactions more than aperitif power. Seeking material satisfaction for itself is a dull and lackwitted proceeding, a plucking of green apples; many there are who have filled bag and stomach without ever understanding why the world has turned so suddenly sour.

But the Theosophist, if he be one in truth, has discovered the impostor, at least academically. Then what shall we do with this vast creation? Despise it, and count manifestation a mistake? That *would* be to commit the fashionable antinomy reversed, and to postulate a lawless and purposeless universe. Material existence is the necessary fertilizer for the flower of a further life. Without countless incarnations we would not now be reaching for release or understanding. Then, if matter is an endless dissatisfaction—as it is with all, whether so known or not—why blame it that it cannot give eternal peace?

The physical plane is a true mirror of Narcissus; mistake it for the real world, and it will give nothing but a bright-surfaced emptiness. Understand it *as* a mirror, and self-knowledge will reflect therefrom. But for all that, it is our own creation, product of the Soul's endless ideation, and as truly alive as that Soul itself of which it is indissoluble part. To understand Self, that outgrowth of Self must also be known to the core. To cease warring with Self, means also peace with the world of matter; peace *with* victory.

The work of our and other hands, the seemingly blind things of nature: they are all here to be dissolved by understanding. Understanding comes from right use.

An unrecognized curse of the common man is his contempt for the labor of his hands; a contempt which is really self-contempt, and so contempt of Self. A laborer will sometimes go out of his way to stain the new concrete he has just finished. But it is the same attitude which shows in the rest of us as dislike and depreciation of the duties we have to perform; it is an inner compromise. Either the duty is worth doing, or it is not. If the former, it is worthy of the highest respect, and contempt arises from the unwhipped elementals of our lower nature. There is here an urgent task of self-reform to be looked to. If the latter, why do we do it? The answer can only be cowardice or selfish desire. If we have a "duty" truly to be despised by the Soul, one which harms others or degrades self, in following it we are attempting what is as impossible as lifting oneself by the bootstraps, if we hope to gain ultimate good from the performance. But let it be remem-

bered that true standards of duty are not the world's. In the eyes of the world a stock-gambler—if successful—is higher than a street-sweeper. *Not so under Karmic law.*

So with the use of material objects: let us either use them or not use them; and this applies even down to matters of dress. Making due allowance for common-sense exigencies, let everything be in its place and so used as to carry out that purpose of its maker which is its inner life.

Do not use an axe for cutting wire or a handkerchief for cleaning windows. Wear shoes which are clean and well laced, when possible—or else go barefoot, if shoes seem unworthy of you. If necktie or waistcoat seems beneath the notice of a being bent on spiritual evolution, then reject it; but do not express contempt by wearing it wrinkled and stained.

All of this is of the quality of Tamas, and has the same moral value as epithets scrawled on his master's desk by a whipped school-boy. Fully half the material woes of the race arise from this lazy, contemptuous, indifferent, and rebellious attitude carried through life after life.

Study the recondite action of Karma, and *apply* it in all the intricate relations of life, gauging the fortunes of men with an observant and interested eye—and you will see this demonstrated beyond peradventure.

"Unlucky!" The word is a self-confession. Under Karmic law, if we toss into confusion and despise these lives of which the visible world is composed, how shall we expect not to reap in kind? We take too romantic a view of Karma. We are willing to pay for our evil deeds of derring-do, as we imagine them to have been in past lives; but for every misfortune incurred by dipping red hands in the blood of a fellow-being, we have ten brought on by trying to do clean work with *dirty* hands.

This, assuredly, is not "occultism" from the view of astral and psychic sight-seers, but the occultism of every day which is most hidden from the many.

CONFUSION OF CASTES

WITH the greater growth and expansion of the mental and psychic faculties in man there exists the correspondingly greater power. The fact is that all these powers and capacities may be used for beneficent ends; that they are not being so employed, however, becomes with every year more plainly evident. Each new discovery and invention only places in the hands of irresponsible, because spiritually ignorant, men a fresh means of inflicting further indignities upon long suffering nature. The crimes committed in the names of religion and science, "for the sake of God," and "for the good of mankind," become daily and almost hourly of a more shocking character. Strange as it may seem, it is not in crimes such as murder, theft, or physical cruelties that lurk the greatest dangers. Any fool may commit these comparatively simple crimes, and although their effects may from one viewpoint seem very great, they are as nothing compared with the crimes committed by men who stand before the public as examples and authorities. The greater menace lies in the spiritual, mental and moral crimes of the scientist and the religionist, who pollute the life-streams at their very source, and make bitter the sweet waters at which all men must slake their thirst for knowledge. It is not that men are as yet willfully evil, nor deliberately plan to bring further suffering upon their fellow beings. In practically every instance ignorance lies at the root of their actions. It is not mere man-made laws which they violate, but the changeless and eternal laws of Life itself.

Theosophy sounds grave warning to all those who, in their fancied independence and learning, would juggle with every element, force, and power in nature which they can find means of contacting. Once accept the hypothesis that Life is one, that all nature is intelligent, that the law of any element represents the intelligence of the lives of which it is composed, and one would then be able to work in harmony with, instead of in opposition to, her laws.

Take as example the very common practice of injecting into the human blood virus obtained from diseased animal organisms. Thousands of people consider this not only harmless, but highly desirable and beneficial. If they had knowledge of the septenary constitution of everything in nature, and were capable of watching the action and interaction of all the principles and elements involved, there is little doubt that the exponent of vaccination would change his views. He might prefer to suffer physical small-pox rather than risk its psychic counterpart.

The subject is a vast one, embracing as it does three great lines of evolution and many orders of intelligences. A slight appreciation may be had of the many Karmic ramifications involved in such

an explanation, if we consider some of the factors which enter into even the simplest act. In a very ancient scripture it is said that for the accomplishment of every act five agents are necessary—the subtratum, the agent, the various sorts of organs, the various and distinct movements and with these, as fifth, the presiding deities. Yet physicians demand that full and convincing proofs of the evil effects of vaccination and vivisection be passed over to them at once, couched in a few short paragraphs. The subject will never be understood until people come to see that every thing and creature is engaged upon an evolutionary journey of its own; has its own place and function in nature; its own *Dharma,* or duty; its own quality of intelligence; its own integrity. It is only then that people may begin to realize that by ignorantly forcing the union of two or more diverse elements the evolutionary lines of each are pulled awry, resulting inevitably in retardation, confusion and suffering for all concerned. In every branch of scientific research men are daily and hourly forcing similar and even more objectionable unions in all departments of nature, and on every plane of being which they can reach. Not satisfied with the atrocities already perpetrated in the name of science, a party of enthusiastic and supposedly enlightened scientists have departed for New Guinea to begin experimental work with the declared object of *breeding human beings with chimpanzees.*

One shrinks from even imagining some of the future "blessings" in store for mankind, "blessings" which will be the unholy progeny arising from the activities of the many misguided scientific investigators. From the spiritualistic mediums who saturate their inner principles with the remains of Kamic corpses, so spreading astral, psychic and moral diseases abroad, down to the medical "benefactor" who forcibly inoculates the healthy organisms of school children with diseased animal matter, one and all are sowing the seeds for a future harvest.

Many people object to vivisection on the grounds that needless physical suffering is often inflicted upon animal subjects, due either to a partial or a total lack of anæsthesia. If this were the only consequence of vivisection it would hardly be a matter of such grave concern, but the fact is that the effect upon the inner principles of both vivisectionist and his victim is of another and far more serious nature. The far reaching evil effects of many practices prevalent in the world today can never be appreciated fully until it is realized that every atom, even the so-called mineral atom, possesses not only a physical body or aspect, but an astral, psychic and spiritual nature as well. Only when this is understood will the actual effects of the forced, unnatural amalgamation of hostile elements become apparent.

The knowledge, and hence the vision, of our most "learned"

men reaches no further than the lowest and grossest forms of matter, those capable of being contacted through the physical senses. Quite naturally, then, they never even suspect that the process of generation and birth of beings is not confined to the physical plane alone. Nevertheless, they, in common with the rest of humanity, must one day face not only the physical progeny of "strictly scientific practices," in the forms of new, more malignant and incurable diseases of the flesh, but must also face on inner planes the deformed brood born from unnatural and forced astral and psychic unions. Do they perchance think these may be combatted by physical scalpel and test-tube?

What can be done by those who see and hear and know the dangers? Very little externally, save to wait, watch, warn and work. They are powerless to check the onrush of human life based on a false theology, led willing captive of a blind and cruel science. The great Karmic tide may not be checked, for rigid justice rules the world with never varying sweep of unerring action. But each in whom there stirs some memory of the ancient truths may heed the call to arms and falling in line with the companions, stand like a rock in defense of Truth, against all the hosts of superstition, materialism, scepticism, ignorance and ridicule. Always there will be found those who form a living shield about the ancient doctrine, defending it from age to age, while awaiting the dawn of a brighter day.

ICE, THE MAGICIAN

Ice is a great magician, whose occult properties are as little known as those of Ether. It is occultly connected with the astral light, and may under certain conditions, reflect certain images from the invisible astral region, just as light and a sensitised plate may be made to reflect stars that cannot be perceived even by the telescope. This is well known to learned Yogis who dwell on the eternal ice of Bodrinath and the Himalayas. At any rate, ice has certainly the property of retaining images of things impressed on its surface under certain conditions of light, images which it preserves invisibly until it is melted. Fine steel has the same property, though it is of a less occult nature. Were you to observe the ice from the surface, these forms would not be seen. But once that in decomposing the ice with heat you deal with the forces and the things that were impressed on it, then you find that it throws off these images and the forms appear. It is but one link leading to another link. All this is not modern science of course, yet it is fact and truth.—*H.P.B.*

CRITICISM—USE AND ABUSE

DESPITE its general unpopularity, criticism is a potent force in the world, and, however unworthy as a motive, the fear of criticism is often a deterrent from wrong and a spur to increased endeavor. H. P. Blavatsky wrote:

> Criticism is the sole salvation from intellectual stagnation . . . the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters.

Lest we take this as license to indulge in philippics at the expense of our fellows, it is well to remember also what one of the Masters pointed out: that while it was the duty of the Theosophical Society, the then mouth-piece of Theosophy, to unmask falsehood and vice, no such duty devolved upon individuals, who by harshly criticizing or condemning a brother risked losing the right to be regarded as Theosophists. The *Bhagavad-Gita,* too, lists "not speaking of the faults of others" as among the marks of him whose virtues are of a godlike character.

Between the easy tolerance which accepts without evaluating and a censorious attitude there is a middle path. Just appreciation calls as rarely for sweeping condemnation as for fulsome praise. Criticism may have an effect the reverse of stimulating, as seen in the profoundly disheartening effect of holding a child rigidly to an adult scale of perfection quite beyond his immature powers. Proper evaluation takes account of the good as well as the bad, and gives due credit for the intention behind a perhaps inadequate attempt.

True discernment is of the nature of *Buddhi,* hence compassionate. That criticism which does not show forth understanding sympathy or which is the product of harshness or anger, is not of the real man but of the personality, which in condemning glorifies itself over the one condemned. Need we wonder that the directions we offer for climbing out of the bog in which we ourselves are floundering fail to inspire our fellow-man with confidence in us and to fire his zeal to comply with them? When we have our own feet on solid ground we shall be able to reach him a strengthening hand with better assurance of his response.

It is pre-eminently in the ability to distinguish between reality and shadow, between the vital and the trivial, that discrimination shows itself. The only justification for adverse criticism by Theosophists lies in its effect on the future of the Work; the only legitimate criterion for the actions of our fellow-Theosophists is their fidelity to the fundamental lines laid down for carrying on that

Work. There are doubtless occasions when frank criticism may be properly offered, but they are rare. When the matter directly concerns the good of the Theosophical Movement; when the critic understands the situation clearly and is the logical one to speak; when his motives are unmixed and his attitude brotherly—then, and only then, may the two-edged sword of censure be safely wielded.

Aside from the effect on the one criticized, apart even from the unescapable dictum of Karma that with what judgment we judge we shall be judged, there is a real present danger for the man who sits in judgment on his fellows, whether or not the verdict be openly expressed. The censorious habit of mind, the tendency to look for flaws in others, grows upon one. The penalty of looking always for defects is to come at last to see them everywhere.

The would-be Theosophist is bound to consider his position not only as critic but also as the recipient of criticism; for although his fellow-Theosophists may be endeavoring to embody the same ideals as he, he may be sure of receiving more or less critical comment from those about him. It is the rare individual who welcomes an uncomplimentary statement, however true. We readily admit, in the abstract, that we fall far short of perfection, but we are often nettled when concrete illustrations of this truth are brought to our attention. We forget that what is criticized, favorably or unfavorably, is not ourselves, but the personality, the tool we have made and are at the moment using, and that there is no more occasion for offense than if it were pointed out that our tool has a dull blade or is rusty. It is the part of wisdom to receive just criticism gratefully and to consider without rancor even that which due reflection convinces us is undeserved, refusing, however, to be swayed or diverted from a deliberately chosen course by any criticism which does not approve itself to our own conscience and reason. We are the ones responsible, each for his own conduct, and we do not divest ourselves of that responsibility by slavishly following the suggestions of others.

After all, what others think of us is of relatively small importance, except to them. What we know of ourselves is of tremendous moment to us. We should be grateful to him who holds the mirror to our imperfections; nor be too ready to pronounce the glass defective because it presents an unflattering reflection.

It is in dealing with our own faults and failings, whether thus called to our attention by others or discovered by ourselves, that we have the broadest possible legitimate field for the development and exercise of the critical faculty. Here it is not against harsh judgment that we have to guard, but against a too lenient attitude. Unremitting and strict attention to the faults and weaknesses for which *we* are responsible will leave scant time and inclination for those of others, which do not concern us.

THEOSOPHY SCHOOL

Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge. He abandoneth the desire to see a reward for his actions, is free, contented, and upon nothing dependeth, and although engaged in action he really doeth nothing: he is not solicitous of results, with mind and body subdued and being above enjoyment from objects, doing with the body alone the acts of the body, he does not subject himself to rebirth. He is contented with whatever he receives fortuitously, is free from the influence of "the pairs of opposites" and from envy, the same in success and failure; even though he act he is not bound by the bonds of action. All the actions of such a man who is free from self-interest, who is devoted, with heart set upon spiritual knowledge, and whose acts are sacrifices for the sake of the Supreme, are dissolved and left without effect on him. The Supreme Spirit is the act of offering, the Supreme Spirit is the sacrificial butter offered in the fire which is the Supreme Spirit, and unto the Supreme Spirit goeth he who maketh the Supreme Spirit the object of his meditation in performing his actions. *The Bhagavad-Gita.*

AT DIFFERENT stages of evolution our hearts are set on different things, and that is where pain and suffering come. When the heart is set on spiritual knowledge, it means the understanding of whatever condition we enter into at birth. Some people are born in a certain kind of environment, others in another; some with a great mass of knowledge, others with not any kind of knowledge whatever. But if the heart of anyone, whatever his condition, is set on the gaining of spiritual knowledge, from that results an understanding of his whole nature and environment, and that which is understood is the giver of happiness and killer of pain.

Spiritual knowledge is the source and the foundation which explains every event of life— yes, every event of life without exception. Spiritual knowledge is the knowledge about the Supreme Spirit, the Universal Self, which is within each one of us; that which *is* always and always becoming, showing forth hidden powers. Whatever it shows forth in us is in accordance with the hidden desire of the heart. What our heart is set upon, that is the important thing for each one of us—whatever his mode of life.

Now different people set their hearts on different things; some people think the affairs of the world — business, money making, family concern, this, that, or the other thing—that these are productive of peace, contentment, and wisdom. They are not. How will you find out for yourself that they are not? By a very simple rule. Ask any man if he is entirely contented and happy in himself, with his life, in whatever condition of life he is, and you will find the general answer is that he is not. He is trying to improve,

wanting to be something different. The person whose heart is set on spiritual knowledge says, "Whatever is, is right, because I understand it"; to him the pursuit of his duty—whatever the duty that is to be done—brings joy and happiness.

So the heart is to be set on spiritual knowledge. Why not the mind? Why is it said that the *heart* should be set on spiritual knowledge? Mind-knowledge makes us understand the ways and methods of the lower material nature. If we want to understand matter, body, form, the lower aspect of things, mind shows how they are all different and conflicting, but the heart gives the spiritual knowledge and shows how all are related to the whole; all are embedded and rooted in the One Self. The man of Wisdom knows how every single individual thing has a value and how each is in its right place. The knowledge that enables us to value all things properly is Soul-Knowledge, for it is the *Soul* which knows and values. Let our hearts be set on knowledge; let the heart and then the mind value everything we contact.

Thus, whatever comes to us, we are able to understand and accord it its place in the spiritual scheme. This power does not come by the acquisition of many things, but by the understanding of things we possess, be they many or few; but remember, understanding them by the power of the heart. By our reactions to them, in our relationships to them, we value them correctly. Just as an experienced buyer or salesman in business knows the correct prices of all commodities, so the Soul, the Great Valuer, knows the right place and price of all the goods of the world.

Real spiritual growth or progress takes place by this method alone. All knowledge becomes spiritual the moment we employ this method. Therefore, every time ask the question, "What is the place of this particular thing, experience, event, in the great scheme of things *spiritual?*" The heart is to be set on nothing else but the finding, seeking, searching for the meaning of Life as it comes from within that heart. Thus is acquired not only Knowledge but Wisdom.

QUESTIONS ON REINCARNATION

QUESTION. Has food anything at all to do with reincarnation save as a very minor element?

Answer. Mr. Judge says, "Now *if* the road to reincarnation of the Ego leads through certain food and none other, it may be possible for the Ego to get entangled in food which will not lead to the germ of physical reproduction." There is a time when we are not here, that is sure; there comes a time when we are here. Since the body is composed of elements derived from the food of the Universe, it follows that the germ of reproduction must come in some way from some of the existent elements which we take into our body as food; but food means not only what we eat, but what we drink, what we breathe, what we think, what we feel, what we remember, what we forget: all are food for one or another portion of our nature.

Q. What kind of a body reincarnates?

A. No kind of a body reincarnates; that which reincarnates is not a body, but that which *has* a body, and takes a body. Life is not a body, just as water is not wet. You can have a wet towel, or wet ground, but you cannot have wet water: water is wetness itself. So, that which lives and thinks in us, or in any other form, is Life itself—not a form, but the basis and origin and principle of all forms.

Q. But the "lives" that compose our bodies reincarnate?

A. Using the word "reincarnate" in its broad sense, yes. Everything in the Universe constantly reincarnates, in the sense of passing from one form to another, because everything in the Universe is Life. The only Universe we know, the only Universe we can know, is Life in a form. It is high time that we considered what is meant by the word, form: it is simply a mirror. This body is nothing in the world but a mirror. And we can be real "Alice-s in Wonderland"; we can walk through the looking-glass. Every form is a mirror: it mirrors the Self within and without completely or partially. What is a Mahatma? Why is he a "Great Soul"? His nature is such that he can mirror the whole manifested Universe, or any part of it. Why, in the eleventh Chapter of the Gita, did Arjuna see gods and demons, the whole Universe, animate and inanimate, within the resplendent divine form of Krishna? Because it was the mirror of the whole Universe, the Vision of the Divine Form as including and reflecting all forms. When our body passes from the opaque to the translucent state, then to the luminous state, it becomes a mirror of any part of the Universe, animate or inanimate, at our Will. Then we experience

in ourselves whatever is going on in any being, or in any mass of beings.

Q. Assuming that the Ego is not fully incarnated until the seventh year, there must be some reason for our having to wait those seven years besides creation of the body; some animals mature in two years.

A. Well, a man pushing a light load can travel very fast; a man pushing a heavy load will travel very slowly. You can teach a parrot to say "cracker" in three minutes, but you cannot teach a child to spell it in three years. The less complex metaphysically the nature of the incarnating being, the swifter the maturation of the physical body he may be going to enter. The greater the metaphysical structure that is waiting to be borne by the body—the metaphysical being is the rider—the greater the metaphysical burden to be borne, the longer it takes to develop a body which will sustain that weight. Make an analogy with heat: almost anything can stand 150 degrees temperature; some things cannot, but even our bodies can. Now water cannot stand a temperature of 210 degrees without beginning to die, but iron would put its metaphysical cloak on at 210 degrees! Iron does not begin to be disturbed as water is at 210, until the heat gets up to 1600 or 1700 degrees. Other substances will take five or six thousand degrees of temperature, or fire, to make them bubble or boil. Now, the animal structure is coarse; its nervous reactions, its sensory cognitions have little responsiveness to the plane of ideation. Practically, the animal responds only to four impulses: the reproductive impulse, the impulse of desire for food, the impulse of rest, the impulse of fear. As only these four ideas dominate the animal kingdom, they do not require much of a structure. Only three fires are lighted there, but in Man the whole forty-nine fires of consciousness are blazing. Fires that will consume a solar-system are blazing in Man; fires that have consumed solar-systems are blazing in Man. The Ego does not fully incarnate in seven years? He does not fully incarnate in a whole life. Would that he did! Then there would be hosts of Mahatmas.

Q. Does not the Ego that is partially incarnated in the child have to forget the experience of the past life to become accustomed to conditions in this life?

A. There are several kinds of forgetfulness. If you are going to enter water in order to swim, you have to leave land. In order to enter this state of nescience, you have to leave the state you are in. But each plane has its own memory; each state has its own memory; each body has its own memory. We are simply unable to bring through into this body the memory that exists right now of our actions in other states and other bodies. Could we do so, we would all have the memory of past births.

Q. Wouldn't extreme precocity in a very young child indicate a very short Devachanic interlude?

A. It might, and it might not; it is not necessarily indicated. As we go on through life, we develop each one according to his own past and present environment, certain aptitudes and capacities. We are content to have the capacities, without probing very deeply as to how they have come to be. But take Mr. Judge's illustration of Beethoven, or Bach: what has happened? The Ego has brought into coadunition and consubstantiality the memorial tablets of two planes. Now, all matter is nothing in the world but a palimpsest; that is what our body is, and we are so busy writing on it, we never try to decipher the writing underneath, called *astral*; we never think of trying to decipher the underlay of that which we call *kama;* and it never occurs to us that we can go still deeper, or that there is another writing, or registration of our actions on the different planes of Nature in association with different orders of beings, all preserved.

Q. Mr. Judge says in effect that there is no reincarnation for the astral man. Does he use the term "astral man" in the same sense as H. P. B. uses the term "astral monad" in *Isis Unveiled?* And what are the "exceptional cases" in which the astral monad does reincarnate?

A. To the first part of your question, no and yes. Certainly Mr. Judge's statement traces back to what H.P.B. says in Vol. I of "Isis," page 351, where in designating various views in regard to the Ego, she takes up the Hindu doctrine of Reincarnation. Few ever notice that she put in the word, Hindu, and discusses the *Hindu* idea of reincarnation, which is, in fact, transmigration. Then, she takes up the idea of Reincarnation as apart from Metempsychosis. Few have noticed that she points out the idea of physical reincarnation as apart from *manasic* reincarnation. Metempsychosis is always manasic, even in an atom. Now, that part of her discussion which speaks of the reincarnation of the same individual, "or rather, his astral monad" being an exception in Nature and not the rule, has especial bearing on the reincarnation idea of the famous Allan Kardec, a Frenchman whose writings had a tremendous vogue. He was a spiritualist, though not himself a medium. Whoever or whatever those entities were that communicated with him through mediums, at any rate, they taught him reincarnation after death, and reincarnation again on earth of the *personality*. It was this notion H.P.B. was striking at in her statement. She says that reincarnation of the personality is one of the rarest things in Nature, and occurs in cases (*a*) of abortion; (*b*) infanticide; (*c*) in cases when the child dies inside three years of age; (*d*) in the case of deserted tenements, or so-called soulless beings.

Q. How long does the astral form exist before the physical form is attached to it, or before the Ego gets connected with it?

A. In truth, he is connected with it in one sense from the beginning of it: without him, it would not form. He is connected with it in the same way that a magnet is connected with iron filings scattered over a table; the moment the magnet moves out, the filings begin to get together: call that the astral form. Now if a magnet is turned a little closer, the filings fly up and stick to the magnet: call that physical incarnation. Roughly speaking, you might say that the Ego begins to get restless in Devachan. Just as sleep is followed by the dream state before we awake, he begins to be semi-conscious of externalities, semi-conscious to relativities. Then, his awakening egoic consciousness acts as a magnet to draw from interstellar space free monads—the elementals that he has formerly used thousands and thousands of times. When he is not using them, that is, when he is "dead," they go to other forms; but the moment the Ego wakes up, those elementals, or Skandhas, which formed certain portions of his previous astral body fly to him: that is the seed of the new astral form. The father and mother furnish the rest, for it takes a trinity to enable the Ego to emerge here from the plane of Spirit. The Ego has to pass three intermediate states: one he furnishes himself, the father furnishes one, the mother furnishes one; he comes down three steps, and we say, "He is born."

Q. What is meant by Mr. Judge's statement, "The godlike trinity being in full possession, the entire mass of matter will be perfected and raised up for the next step"?

A. We may get some idea in considering Atma-Buddhi-Manas from another point of view. Take Manas as so much of Spiritual knowledge as has forced its way into this body; Buddhi, so much of Spiritual knowledge as envelopes this body; Atma, as all the Spiritual knowledge there is. It looks like three different things to us—what is in us, what surrounds us, and what stretches away into infinity—but it is one and the same thing. Look at red intently, then shade your eyes, and you will see green. Look at green intently, then cover your eyes, and you will see red. Are red and green all there is? There is light which produces not only red and green but all the other colors of the spectrum. So, the time comes when the fire of consciousness that is in us, instead of destroying the body as we now do, day by day and week by week and month by month, so that it has to be rebuilt eight or nine times during the ordinary life, and is at last dissipated altogether, gradually, as the area of our Spiritual illumination within the body increases, we will elevate the lives that we attract to us—from the mineral plane to the vegetable, to the animal, to the human, and will keep them on the human plane. The time will come when the

coldest, hardest, densest matter there is will no longer be on that plane of consciousness. When you take all the men composing an Army away from the Army, where is the Army? So, when all the lives that in their totality constitute matter are lifted out of that state into a higher state, where is the matter? Matter has ceased to be. When all the lives now in the vegetable state are lifted out of that state, where is that state? Gone. When all the lives in the animal consciousness are lifted into our plane, where is the animal? Then, the whole Universe will be on the astral plane; not the astral plane of so-called soothsayers and clairvoyants, but the plane of real, pure astral matter. Some lives are lifted still higher; that is, from the plane of Kama to the plane of Manas. Those same lives, or Monads, whose informing principle now constitutes the animal kingdom will be men at the next Maha-Manvantara.

"Reward for Unmerited Suffering"*

Question—Man having free-will, is it not probable that some individuals suffer or enjoy that to which their individual Karma does not entitle them, by reason of the acts of others? If so, is not this temporary surplus suffering or enjoyment balanced by the merit or demerit of succeeding incarnations?

Answer—It seems to me impossible that any person suffers or enjoys anything whatever except through Karma; whether we are in families, nations, or races, and thus suffer and enjoy through general causes, it is still because of our own Karma leading us to that place. In succeeding incarnations we are rewarded or punished according to the merit or demerit of preceding lives, and wherever it is stated in Theosophic books by competent writers that people are "rewarded for unmerited suffering" it always refers to the fact that a person does not himself perceive any connection between the suffering or reward and his own act. Consequently in Devachan he makes for himself what he considers a complete reward for any supposed unmerited suffering, but in his life upon earth he receives only that which he exactly merits, whether it be happiness or the opposite. This is a brief statement of the doctrine, but I think it can be sustained by argument. It seems to me the whole philosophy would fall to the ground if for a moment we admitted that any suffering or reward was not that to which the individual was exactly entitled, for the largeness of the reward which the Ego makes for itself in Devachan is something that he is entitled to, inasmuch as it balances the mental attitude he assumed while living and satisfies his individual needs without disturbing anyone else.—*W.Q.J.*

**The Theosophical Forum*, September, 1893.

THE DRUSE REVOLT

THE situation in Syria with reference to the Druses is of special interest to thoughtful students of H. P. Blavatsky's writings. We find a very suggestive account of this little-known people in "Isis Unveiled," and in the article on "Lamas and Druses" (Reprinted in THEOSOPHY, VI, 62) she deals at some length with them and their mysterious connection with the still less known fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang.

The Druses, she tells us, have preserved the strictest silence upon their beliefs and truly occult rites, but their closely guarded religious system is "one of the last survivals of the archaic Wisdom-Religion . . . entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism . . . The only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest." She says that the Druses themselves are the descendants of, and a mixture of, mystics of all nations whom the relentless persecution of orthodoxy, Christian and Mohammedan, led to gather together in the fastnesses of Syria and Mount Lebanon, where their settlements date from a thousand years ago.

It is these people who have revolted against alleged misrule under the temporary Mandate granted France by the League of Nations, and who, with 6,000 rifles against 20,000 French soldiers, are at bay in their mountain strongholds, having defended every step of their retreat with desperate bravery. The press quotes well-informed natives as saying that the Druses will never surrender, and the French face the alternatives, if their rule is to be maintained, of exterminating the Druses or driving them into the desert, for either of which feats an additional force of 30,000 is calculated to be necessary.

To such a pass has the world been brought by disregard of the principles of brotherhood among nations as among men. Powerful nations arrogate the right to settle the destinies of weaker ones and to attempt to enforce their mandates, though it be at the cost of exterminating the patriot rebels, and the world looks on, passively acquiescing in the doctrine that might makes right. The French seem in a fair way to learn, if not the law of brotherhood, at least that the duty of another is full of danger. But the world at large is far indeed from "the primitive, soul-satisfying philosophy of the Aryans," some of the custodians of which are even now engaged in a life and death struggle with the forces of our materialistic civilization.

ON THE LOOKOUT

"Infidels"

In an age where perhaps three out of four of all men met on the street are "infidels," according to churchly ideas, it is rather astonishing to note the furore caused by the late Luther Burbank's definition of himself as such. Mr. Burbank has been severely criticized by various pastors, who say that Mr. Burbank, not being a specialist in religion, is not qualified to speak thereon.

Mr. Burbank was an "infidel" only by definition. He did not deny the existence of a Supreme Power. He merely did not believe in individual immortality. On the other hand, Mr. Burbank exhibited a love for all living things, which is infinitely nearer the spirit of true religion than the doctrines of those who attacked him.

The controversy draws an interesting rejoinder from Dr. Carrel, who is perhaps the most famous surgeon of the present day. Friendly to Mr. Burbank's views in general, Dr. Carrel says that he does not believe that "a theory of personal resurrection or reincarnation of the individual is untenable."

Mr. Burbank believed absolutely in the astral light, though he had probably never heard of it under that name; that is to say, he conceived of the mental atmosphere of the race as a huge sea possessed in common, laden with the thoughts and feelings of the whole human race, and reacting upon its units according to the characteristics impressed upon it.

Henry Ford is a firm believer in reincarnation, and Dr. Carrel obviously friendly thereto. Directly or indirectly, these men owe their several views on the above questions to the influence of the Theosophical movement, which works silently behind the scenes throughout the years. It is curious to note how the doctrines, percolating through unseen corridors, emerge in human intellects in fragmentary forms of varying natures. Piece together the religious views of most of the leading thinkers of to-day, and one would find Theosophy itself in a fairly acceptable form. But as the various doctrines appear through the individual minds, the picture is anything but coherent. Burbank, Carrel and Ford typify widely variant degrees of moral evolution, and hence of personal interpretation and application.

"The Things Which Are Not Seen."

As an example of the unrecognized pervading influence of Theosophical ideas, an editorial under the above heading is worth quoting:

When a scientist announces a purely material theory of the origin and

functions of life, even though he can adduce no proof of its correctness, he is hailed as a great discoverer of the truth. When one of equal rank and authority offers a spiritual theory, which is no less plausible than the other, and certainly no more lacking in tangible proof, he is scoffed at as a visionary dreamer, and is lucky if he escapes being suspected of insanity. . . .

Even to this day there are many who still cling to Haeckel, with his absurd "bathybius" and his astounding pronouncement that while there was no proof whatever that spontaneous generation ever had occurred, or could occur, still we must unhesitatingly believe in it, "for otherwise we should have to believe in a Creator!"

Now we are not saying that the spiritual theories of Flammarion, and of Sir Oliver Lodge, and of other scientists of high standing, are all correct. We may concede that they have not yet been proved; even that they do not yet seem susceptible of proof. But at any rate the evidence against them is negative. They have not suffered the positive disproof that befell Haeckel's materialistic propositions. They therefore remain worthy of respectful consideration and of suspended judgment, if of nothing more. Of course, the belief in the existence of spirit differentiated from matter, in the spiritual origin and nature of life, and in the persistence of spiritual life after material death, is entirely apart from any belief in visible and audible manifestations from the spiritual world or in the possibility of material intercourse with it. The former is entirely superior to and independent of the latter, and failure to prove the latter throws not the slightest discredit upon the former.

What is strange is that so many people should prefer to stand with Haeckel rather than with Pasteur; should prefer to believe that life and thought and imagination and love and pleasure are all mere chemical processes, akin to the effervescing of soda water; should prefer to believe that with the decay of the physical body, life and all its functions and attributes are forever ended. Even if we concede that there is no proof on either side, we should think that men would rather hold to the spiritual than to the material theory, and to believe with the philosopher of old that "the things which are not seen are eternal." (*Washington Post,* July 6, 1925.)

It may be noted that Flammarion derived his ideas very largely as the result of his early membership in the old Theosophical Society. The novelist, Cynthia Stockley, makes herself more definite:

If the Theosophists are right, a man is pitched back into life time after time to be milled and winnowed until his soul is either fit to go marching forward to nobler worlds or deteriorated to an extent that calls only for total extinction.

Not a very comforting creed to a man who has found life bad, and made it worse by his own acts! (*Hearst's International,* September, 1925.)

OTHER "INFIDELS"

The two foremost figures concerned in the liberation of America were George Washington and Thomas Paine. Few personages have been more systematically and inexcusably misrepresented. If

we are to believe children's books and official histories, and especially the movies, one would conclude that Washington was a pompously pious "stuffed shirt"; while Tom Paine has been slandered from time immemorial as a "dirty little atheist." Whereas, the truth is that Washington was a man among men, and a man's man, who had little use for the futile superstition of "Christian prayer," and when annoyed had recourse to the language current among gentlemen under the circumstances. Paine was anything but an atheist. He was a deist, and a lover of mankind; and had it not been for him, there would have been no independent United States. The publication of his "Common Sense" changed a mere insurrection into a Revolution. During the long forthcoming struggle, it was the pen of Paine which time and again lifted the revolutionary spirit out of the mud into which it frequently fell, and finally made a reality that "vast future opening for mankind" of his prophetic vision. It is noteworthy that Paine himself, from the first, had felt destined to play some essential part in history, though there is no record of his ever having sought personal glory or personal profit.

Washington as a Human Being

Major Rupert Hughes, the novelist, has made a *faux pas* which has brought upon him the further enmity of those who were infuriated by his recent attack on the churches. At a meeting of the Sons of the Revolution, he remarked that:

> George Washington was a distiller of whiskey, a great card player and a champion curser. He never prayed and consistently avoided participation in communion. (*San Francisco Examiner,* Jan. 14, 1926.)

It is palpable evidence of the superficial hypocrisy which passes for morality and propriety that numerous persons instantly attacked Major Hughes for casting aspersions upon Washington's "morality." So far from receding from his statements, Major Hughes replied that school children should be taught historical truths and that he had been unable to find them in any text books he had scanned, and that Washington was in reality a profane, irreligious and pleasure loving man. Despite the uproar caused by Major Hughes' remarks, his picture of Washington is supported by one who was presumably in a position to know: namely, John Washington, a relative of the great patriot.

> "Certainly George Washington drank," said John Washington yesterday. "Why not? Every gentleman did in his day. They drank, smoked, gambled and danced. George Washington would have been the last to deny such an accusation—if you can call it such. Why should any person or any organization be so bigoted as to attempt to deny such well known facts? Furthermore, it is absolutely true that George Washington was a distiller of whiskey. He made some of the best ever produced in the State of Virginia. . . .
>
> "I fear it is true that he was not an overly religious man. That seems

to be a failing in the Washington family. He was a warden of old Christ Church in Alexandria and of Pohick Church, but that was mainly because he was the most important man in the vicinity and I have been told that his pew was more frequently vacant than occupied.

"As to his use of profanity, I have little doubt that he cursed. Virtually all men used oaths in those days and my grandfather says that George Washington had his full share of the family temper. Of course, he never used oaths in the presence of ladies, but I have no doubts he had the vocabulary." (*San Francisco Examiner,* Jan 15, 1926.)

All of which may furnish food for reflection to those who believe that a man's service to his fellowmen should be measured by his personal habits.

What is this religion whose representatives set themselves up supreme judges of the human soul, and erect their petty prejudices and personal likes and dislikes into the stature of an ecclesiastical *Code Napoleon?* Many years ago religious interests secured legislation which forbids disrespect to the Bible in the public schools in the District of Columbia. School Superintendent, Frank W. Ballou, last autumn, revived the forgotten provision in order to avoid another Scopes' case—and "disrespect" in the eyes of a Christian partisan, means any honest criticism tending to throw light upon the real origin and actual influence of that so-called "sacred book."

In Tampa, Florida, "fundamentalists" have organized a Bible Society backed by rather heavy capital. At Atlanta, Georgia, another anti-evolution society has been founded, headed by Edward Young Clarke, an ex-official of the Ku Klux Klan. In Arkansas, during October, prayers for rain were offered up. Shortly thereafter, prayers were being offered with even more intensity for cessation from the deluge of rain which threatened to ruin crops. A columnist in the *Washington Post* (October 9, 1925), remarks with truth and acerbity that "the good folks of Arkansas who prayed all last week for rain and got a cloudburst, spent the day in their churches beseeching the Almighty for a drought. This world is full of well-meaning people who think they could run it better than God."

In Jersey City, November 10, 1925, Mrs. Mary Grieco was found guilty of violating the Vice and Immorality Act. Was she a lewd woman, a corruptor of morals and a distributor of vice and disease? She had erected a clothes pole on a Sunday. The same day, many motorists, movie operators and others, were arrested, and theatres, golf clubs and gasoline service stations raided under the same "blue law," which the Perth Amboy Minister's Association had suddenly decided to have enforced.

Christianity and Buddha

During December, 1925, two Buddhists asked permission to erect a shrine to their Teacher in Central Park, New York. The Commissioner of Parks submitted the proposal to the Municipal

Park Commission. Says *Time* for December 14, 1925:

The press got hold of the story, published a small item—and immediately from a dozen pulpits and synagogs, came some amazing demonstrations.

Some dominies were humorous. Buddha, they readily grasped, was something to joke about—a funny cross-legged little figure like a Billiken. Others were taciturn, others sorrowful, others inspired to righteous wrath; but on one point all were agreed—it would be a horrible thing to permit an effigy of so noted an infidel to appear in the midst of a Christian city. . . . Dr. Christian F. Reisner of the Methodist Church said:

"It is ridiculous. This is a Christian land. No religion on earth teaches the brotherhood of man but the Christian religion. No one would think of permitting this. A sect that decrees its girl babies to be thrown into ash cans! Moreover, we put up statues of our saints as reminders. But a statue of Buddha is a shrine to be worshipped."

. . . The Rev. Dr. J. Lane Miller, pastor of the Hanson Place Methodist Episcopal Church (Brooklyn), viewed the incident as a challenge to Christians of the United States to consider "how their own country is drifting."

Monsignor John L. Belford, rector of the Roman Catholic Church of the Nativity (Brooklyn), said: "I think we should keep the statue of Buddha out of the park by all means."

Who Was Buddha?

The Editor of *Time* shows courage as well as fairness in his commentary on the incident, for he tells the truth so far as popularly accessible:

These statements of well-known prelates—rather extraordinary statements, when one considers the pettiness of the issue—led wondering readers of the press to recall what they had forgotten about Buddha.

His name was Siddartha Gautama. He was born in a small republic in Bengal somewhere between 500 and 600 B.C. Until he was 29 he lived the conventional life of an Eastern aristocrat of his period. His world was a world of sunlight sleeping in ageless gardens; his occupations, hunting and love-making; he passed from gratification to gratification, looking for the answer to a question he had never phrased. Sometimes, when he traveled over his estates, he saw unpleasant things—a man dreadfully undone by age, a body scabrous with disease—but Channa, his charioteer, had a comment which illumined all such offensive testimonials of human mortality. "That is the way of life," said Channa.

Gautama had been married at 19 to a beautiful cousin. When she was delivered of his first-born son, his village held a great feast and a nautch dance, but late in the night when the torches were out, Gautama awoke in great agony of spirit, "like a man who is told that his house is on fire." He stepped through the vestibule where the nautch girls were lying in darkness striped like a tiger's skin with moonlight. He called for his horses and rode away.

At dawn, on the edge of a jungle, he cut off his long hair with a sword, exchanged clothes with a wretched mendicant, and betook himself with five disciples to a gorge in the Vindhya Mountains, where he gave himself

up to fasting and terrible penances. His fame spread "like the sound of a great bell hung in the canopy of the skies." One day he decided that to attempt to reach God through the emptiness of his belly was preposterous. He ate a healthy meal; refused to continue his mortifications. His disciples left him. For a long while he wandered, alone and gloom-benighted, beleaguering in the darkness of his mind the fortress of eternal knowledge.

He had seated himself under a great tree by the side of a river to eat, when the secret defenses which he had been besieging fell; the answer came to him, and he saw life plain. For a day and a night he sat in profound thought, and then arose to impart his secret to the world: "Whoso loseth his life shall find it...."

TEACHING INSANITY TO CHILDREN

During November, 1925, at Cedarville, Md., a revivalist was conducting a religious orgy whose effects seemed to manifest chiefly in children.

"A great, glorious feeling comes over one," Vesta says. "You just have to praise God and it is the Lord working inside you, that's all."

Rev. Harry I. Collier, head of the sect in Washington, says the "fits" of the children are just workings of the Lord, which He alone can explain and command.

. . . Strange visions are reported by some of the "slain" members during their trance.

Ellwood Latimer, 14, one of the converts, describes his sensations. "You just stand there and pray. Then your knees feel weak and you fall to the floor. Then you speak in the 'unknown language.' It just comes up from inside you, though you don't know what it means. There are wonderful visions.

"I saw God, just as clear as I see you standing in front of me here. He looked just like his pictures, and there were white things all around—I suppose they were angels. The boys in schools like to make game, but I just feel full of joy all the time."

Observers say the trances have all the characteristics of epilepsy or hypnosis, but Dr. Collier and Mr. Cambridge deny any influences are brought to bear except the power of God through Bible preaching. (*The Washington Daily News,* November 24, 1925.)

The observers are right—these astral orgasms are closely related to epilepsy and tend to induce it. Their effect is to sow seeds in the victims which may or may not flower in this life, but are totally unholy in their nature and effect. "The workings of the Lord" are merely the use of unconscious black magic. The whole incident is essentially of the same nature as the dervish dances, "devil-devil dances," "sun dances," "ghost dances," and other "heathen" orgies—no better and no worse.

REBUTTAL

Eastern peoples, forcibly intruded upon, contemptuously treated, and forced to awaken to the need for self-defense, are finding them-

selves not without weapons. Weighted with the vast prestige resulting from success in arms, the conquering Western nations for a time succeeded in hypnotizing Eastern populations into a belief that there must be a true religion behind such material success. But the East is awakening fast—much too fast for the comfort of the West. Says a dispatch from Shanghai, January 16, 1926:

> The extremist wing of the Nationalist and Communist student body are organizing a monster anti-Christian campaign. At a meeting held here, a manifesto was drawn up setting out "the crimes of Christianity," particularly as an instrument of imperialism to enslave the Chinese. *(San Francisco Examiner.)*

Lord Headly on Moslems

Lord Headly, the only Moslem member of the British House of Lords, speaks in no uncertain voice:

> Self-righteousness is not the least of the failings of our religious leaders. The existence of glaring social evils at their very doorstep does not prevent them from raising their voice in violent denunciation of the adherents of other creeds on points of mere dogma or national custom.
>
> Without entering into religious discussion, I may be allowed to repeat some of the criticisms which come by way of retort from the "benighted" peoples of the East, who are so often the targets of our bishops.
>
> I wonder, for example, if we are quite justified in condemning the way other nations manage their womenfolk and deal with the sex problem.
>
> Under the "Christian" regime a rich man may have one wife for whom he is more or less responsible and fifty other women to whom he is not beholden.
>
> In the East a man may have four wives when he can afford to keep them, but he is responsible for them all, as well as for any children he may have by them. Consequently, prostitution, as we understand it, is little seen in the East.
>
> I do not feel at all sure that women do not have a better time in many Eastern countries; at any rate they are often well fed and cared for, instead of having to walk the streets in order to "exist." . . .
>
> The missionaries, on whom the bishops rely for their reports, are capable of the grossest misrepresentations. They tell unsophisticated people at home that we Muslims "worship Mohammed," that we all "have to have four wives," and that women "have no souls and are not allowed inside the mosques."
>
> These, of course, are fabrications. Muslims do not worship the Prophet, but God. Ninety-nine per cent of married Muslims have only one wife, and she has certainly as much "soul" as the Western woman. . . .
>
> I have not the slightest intention of trying to run down the religion which I believe Jesus Christ preached. I do want to protest against its modern interpretation, which has substituted dogma for faith and cant for Christian conduct.
>
> Let the bishops devote their whole energies to infusing something of the spirit of Christ into the life of their own country. When they have begun

to do this they will be assured of an attentive hearing from the simple-minded Muslim.

Until then the East will treat their sermons and their fulminations alike with indifference and contempt. (*San Francisco Examiner,* January 17, 1926).

A Startling Theory

Symbiosis is that relationship of life wherein two different organisms live together mutually dependent. Many such cases are known, such as that of the protozoa residing in the stomachs of white ants, the two forms of life which compose the lichen, and others. Mr. Needham, of Cambridge, suggests the idea that the red corpuscles in the blood first entered as foreign invaders in search of food, (*Scientific Monthly,* October, 1925.) and after various transformations, have come to be an indispensable part of our make-up.

This theory is very close to the truth, but marred by some of the conventional speculations, such as that "the ancestors of the red cells entered our bodies when the ancestors of all mammals were still swimming in the sea," and had not yet closed their circulatory systems. As a matter of fact, all the different classes of cells which make up the physical body are, in the broadest sense, foreign to the central entity, the soul itself, which in by-gone ages plunged into the sea of matter for the express purpose of consolidating and organizing the chaotic powers of nature into a path of directive and positive evolution; this with the dual purpose of gaining further expansion of self-consciousness and of elevating to self-consciousness the lower forms of life. The evolution of the human body was an infinitely slow process, and not all of its steps have been elucidated.

For Solomon's Temple means man whose frame is built up, finished and decorated without the least noise. But the materials had to be found, gathered together and fashioned in other and distant places. These are in the periods above spoken of, very distant and very silent. Man could not have his bodily temple to live in until all the matter in and about his world had been found by the Master, who is the inner man; when found, the plans for working it required to be detailed. They then had to be carried out in different detail until all the parts should be perfectly ready and fit for placing in the final structure. So in the vast stretch of time which began after the first almost intangible matter had been gathered and kneaded, the material and vegetable kingdoms had sole possession here with the Master —man—who was hidden from sight within, carrying forward the plans for the foundations of the human temple. All of this requires many, many ages, since we know that nature never leaps. . . .

Thus, what is now called human flesh is so much matter that one day was wholly mineral, later on vegetable, and now refined into human atoms. At a point of time very far from now the present vegetable matter will have been raised to the animal stage and what we now use as our organic or fleshy

matter will have changed by transformation through evolution into self-conscious thinkers, and so on up the whole scale until the time shall come when what is now known as mineral matter will have passed on to the human stage and out into that of thinker. (*Ocean of Theosophy,* 1893.)

All the powers of Nature interact in the human being. It is this which gives him the wondrous power of self-consciousness and self-analysis. These forces, though conscious, are impersonal. For them, there is no worthy object of evolution other than the attainment of universal self-consciousness. Human personality, which rises from their conjugation, is useful, and can be made permanent only insofar as it subserves the far-off spiritual ends of the Universe. Whosoever acts without knowledge of the indwelling Spirit, liberating himself forcibly from its divine sway to follow the desires of self, pure and simple, enters upon a course of disintegration; and however great his seeming material welfare, it becomes only a hollow shell, of which not a fragment survives the wreck of the phenomenal world at the change called "death." Denial of the Inner God is the "unpardonable sin," the blasphemy against Nature which brings "loss of memory, and from loss of memory, loss of all." In this way do the sources of life and its true nature become "mysteries" from birth to birth.

The Missing Force

There has never been a more extraordinary, or painful, chapter in the history of science than that of the long effort to eliminate Consciousness from biologic phenomena and to reduce all life to the unconscious mechanical interaction of atoms. Nevertheless, no matter what subterfuges are adopted, what fallacies glossed over by soniferous Greek or Latin terms, the inescapable fact remains that in hereditary transmission a new form is built up according to a predetermined pattern, and by material which in itself does not contain any such pattern; nor can such a pattern be found anywhere in the physical world. It is equally inescapable that in spite of incessant destruction, re-creation, and continual change, the pattern of a body is maintained virtually the same from birth to death, through the constant replacement of highly specialized cells by others of the same species. All this calls for some kind of consciousness within the cell itself.

The whole history of evolution, as shown by the millions of examples which fill the biologic world, demands the presence of a higher and more dominant intelligence everywhere behind the scenes of the physical. The existence of consciousness in matter does not depend upon inferential evidence. *Popular Mechanics,* August, 1925, comments upon some experiments conducing to the opinion that every living thing is teachable. Some scientists, it is said, believe that teachability is a property of life itself. But there is also

considerable individuality in plants, for while some require regular nightly sleep, others thrive under continuous lighting. (Experiments at Boyce Thompson Institute, Yonkers, New York.)

Prof. Chunder Bose, of Calcutta, has long been famous for his experiments demonstrating the similarity of life processes in metals, plants and animals, and of late has discovered electrical reactions which seem to show intelligence and feeling in plants, of much the same nature as those in animals; while the scientists above mentioned think that the sleep phenomenon in plants indicates a nervous system somewhat like that of animals. And why not?

> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. . . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*S.D.* I, 49.)

> Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral.* Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom . . . Hartmann . . . regards evolution as intelligently guided by the UNCONSCIOUS (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyan-Chohanic energy, and not quite in the direct manner which the great pessimist describes. (*S.D.* II, 648-49.)

THE UNBROKEN LADDER

Life is universal; Life is continuous and unbroken through every atom in the Universe, and is the very essence of space itself. Science may some day discover this, as H. P. Blavatsky predicted. The characteristics of crystal growth are in many cases extraordinarily like the growth of plants.

The origin of bacteriophages is unknown, and some of these tiny creatures are demonstrated to be too small to be "organic" in the scientific sense of the word. In them we seem to have living creatures which have no more relationship to organized "life," as scien-

tifically conceived, than has a particle of iron; and while mentioning iron, attention is once more directed to the discovery of Dr. Adolph Ackerman (*Literary Digest,* June 23, 1923) of the fact that iron rust itself grows and develops in the same manner as the iron bacteria which live in and on rust deposits.

Dr. Geo. T. Moore (*Science,* May 8, 1925) has found another form of life tending quite as strongly in the direction of a link. There are certain algae, millions of which inhabit every clod in every part of the world. Their true function in life is unknown. It may be ultimately found that the nutrition of higher forms of plant life from the soil depends upon their action.

An Error

A curious example of the manner in which apparently airtight scientific experimental results can be in error, was shown in *Science,* September 18, 1925. It has for some time been known that sunlight will cure or prevent rickets, among many other physiological effects. Cod liver oil also prevents rickets, and a number of experiments seemed to show that ultra-violet light is emitted when cod liver oil is oxidized. This now proves to have been a mistake, and the article above quoted should be studied by those who are ultra-positive—more so than scientists themselves—concerning the certainty of physical experiments.

Nevertheless the sun is a universal healer and life giver. Experiments with ultra-violet rays upon eggs (See *Science,* September 25, 1925) show that it is the ultra-violet rays which produce the ricket preventive vitamin. As time goes on, light in general, and some light in particular, seems more and more emergent as a panacea, in the true sense.

> If ever this theory of the Sun-Force being the primal cause of all life on earth and motion in heaven is accepted, and if that other far bolder one of Herschell—about certain organisms in the Sun—is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory shown to have anticipated Modern Science by millions of years, probably, for these are Archaic teachings . . . It is the Sun-fluids or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion* designed from the early Sandhya, the Dawn of the rebuilding and higher *reformation* of the System. These laws are immutable; but the motion of all the bodies, which motion is diverse and alters with every *minor* Kalpa—is regulated by the *Movers,* the Intelligences within the Cosmic Soul . . . (*S.D.* I, 529-30.)

Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that (*a*) the Sun is the store-house of Vital Force, which *is* the *Noumenon* of Electricity; and *(b)* that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which

thrill through Space, as through the organisms of every living thing on Earth. (*S.D.* I, 531.)

MODERN BLACK MAGIC

One recollects the various weird tales concerning vampirism. Some were thought, in former days, to have the faculty of retaining eternal youth by abstracting blood from young and vigorous persons. It has remained for our modern brilliant and highly moral age to enter upon the thing on a commercial scale.

Dr. Helan Jaworski, of Paris, claims to be able to arrest senility by blood transference from young and healthy "donors" to aged patients, claiming that the patient must have the same physiognomy and temperament as the donor, to ensure success.

This was the sort of thing characterized as "infamous" by H. P. Blavatsky. Little understanding have the parties to such a transaction of the nature of Karmic action. But this folly will run its course like the other "rejuvenation" fallacies.

Another "cure" which will be found to be not all it seems is the new twelve-syllabled drug discovered by a French scientist, which is claimed to cure syphilis overnight without pain or ill-effects. This is not a disease which can be so easily done away with, however much it may be transformed. It is embedded in protean form in the very marrow of the race.

> As to those "Sons of Wisdom" who had "deferred" their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for aeons to come, because the bodies they had to inform had become defiled by their own procrastination. (*S.D.* II, 228.)

The only manner of eliminating any disease—in contrast to transforming it—is to take individual action opposite to the moral procedure which brought on the original curse.

VIVISECTION

Medical disingenuousness is nowhere more exposed than in the oft repeated claim that vivisection produces no pain in the animal, the usual statement being that anaesthetics are used. Perhaps anaesthetics are always used, though this is doubtful, but what of the future effects? In *Science,* September 11, 1925, appears a description of a vivisection experiment, consisting of the removal of the stomach from its proper position to a location under the skin, for purposes of observation. Will it be claimed that the animal enjoyed itself during the process of healing and re-establishing the digestive processes?